UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

The Roomiest Church

By FRANK CARLETON DOAN

The New Society

(*A Look Into the Future*)

By GEORGE WILLIS COOKE

The Five Greatest Men in History

By CURTIS W. REESE

VOLUME XCVI NUMBER 7

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Contents

EDITORIALS—
Notes 99
The Roomiest Church.—FRANK CARLETON DOAN 101
Jottings.—J. H. H. 103

ARTICLES—
The New Society (A Look Into The Future).—GEORGE WILLIS COOKE 104
Woman, Freedom and Birth Control.—JAMES WALDO FAWCETT 107
A Picture of Gandhi.—*Misses Angus and Hadley* 108
The Five Greatest Men In History.—CURTIS W. REESE 110

POETRY—
Infidelity.—*Minot Judson Savage* 99
Three Books.—ELMO A. ROBINSON 109

THE STUDY TABLE—
An After-War Story.—HARRIET T. COMSTOCK. 109

CORRESPONDENCE—
Need of an International Opium Congress in America.—MUKUND N. DESAI 110
Can the Liberal Church Become a True Missionary Body?—ARTHUR B. HEEB 110
The Situation in France.—L. 111
A Letter from India.—G. 111

THE FIELD—
American School Citizenship League World Essay Contest.—1925-26 111
American Education Week 111

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCVI MONDAY, NOVEMBER 2, 1925 NUMBER 7

INFIDELITY

Who is the infidel, but he who fears
To face the utmost truth, whate'er it be?
Dreads God the light? and is his majesty
A shadow that in sunshine disappears?
Or leads he in the swift-ascending years
Into a light where men may plainer see?
He trusts him best to whom the mystery
Hides nothing dangerous; who ever hears,
With faith unshaken, his new uttered voice,
And knows it cannot contradict the truth
It in the old time spoke. Whate'er it saith,
He fears not then, but bids his heart rejoice,
In old age trustful as he was in youth.
This only, though called infidel, is faith.

—*Minot Judson Savage.*

We have recently been delving into some English history of the French Revolution period. To a person unfamiliar with the record, it would be difficult to give any adequate idea of the exactness of the parallel between the panic which swept the minds of Englishmen in the wake of this French Revolution and the panic which recently swept the minds of Americans in the wake of our present Russian Revolution. In England, a hundred and thirty years ago, the revolutionists across the channel were the enemies of mankind, and anybody who sympathized with them was a traitor seeking the overthrow and destruction of his own government, just as in our time the Bolshevists in Russia are similarly regarded as the enemies of mankind, and anybody here at home who is interested in their success is in reality a plotter against the security and happiness of this country! The parallel is exact, and points an impressive moral as regards the Russian upheaval and its significance. Equally exact is the parallel between those in England in 1789 and after, who insisted on supporting the French Revolution in spite of calumny and insult, and those in America in our time who are taking the same attitude toward the Soviets, with the same personal results. Among the bravest of those in England who stood by the revolutionists in France was the great Whig leader, Charles James Fox. It is interesting to read his own statement of his position:

"It is impossible," he said, "not to look with disgust at the bloody means which have been taken (in overthrowing Louis XVI), even supposing the end to be good, and I cannot help fearing that we are not near the end of these trials and executions. There is a want of dignity and propriety in everything they (the revolutionists) do. *And yet with all their faults and all their nonsense, I do interest myself in their success in the greatest degree.*" (Letter to Lord Holland, September 3, 1792.)

We can imagine no better statement of the attitude which every true liberal mind should *at the very least* take toward Russia today—and the attitude which every mind twenty years hence will wish *at the very least* that it had taken.

The Department of Justice recently seems to have been acting more in the spirit of the law officers of the Stuarts than in that of the common law.

Here is drastic criticism of our government! It sounds as though some disreputable "Red" were speaking. Surely the Civic Federation and the National Defense Society, to say nothing of the Daughters of the American Revolution, will "spot" such utterance as Bolshevik propaganda and denounce it accordingly. Yet the man who said this is no less distinguished a citizen than Roscoe Pound, Dean of the Harvard Law School, a lawyer honored above almost any other member of the legal profession in the United States. It is the sober judgment of this great scholar that the Departmen of Justice in Washington has in recent years been practicing just those same methods of tyranny and oppression that disgraced the England of the Stuarts and led to the great Revolution. Surveying the course of events in recent years, specifying such notorious instances of iniquity as the prosecution of Senator Wheeler, Dean Pound declares that "one need only read week by week the advance sheets of the *National Reporter System* to see that the country over we are reverting in large measure to the methods of Stuart England." To the average layman it is enough to recall the names of the men who have disgraced our annals in recent years—Gregory, Palmer and Daugherty. What wonder that there is a rising tide of disrespect for courts and judicial processes, to say nothing of the law officers themselves, which marks a new era in the nation's history! The remedy, of course, lies first of all in the hands of lawyers. The silence of the profession in the face of the scandals of recent years is itself one of the greatest of all scandals. Think of talking about an "ethical code" with men like Palmer and Daugherty unwhipped of justice! Dean Pound does well to call the attention of his colleagues to their own responsibility for the contempt in which the government is held.

We had something to say in these columns some weeks ago, about the serious condition of agriculture in this country—the abandonment of farm life, the decline in farm products, the progressive upsetting of the normal and healthy relation between rural and urban regions. Now comes a report of the Census Bureau in Washington to confirm our prognostications of alarm. Since 1920, we are told on governmental authority, 75,000 farms have been abandoned in the United States—an average of 15,000 a year, or about

300 a week! The number of farms in the country when the census was taken this year was 6,372,609, as compared with 6,448,373 in 1920. New York State had 188,762 farms, as over against 193,195 a half-decade ago, a decrease of 2.3 per cent. The largest number of abandoned farms during this period was in the South, Georgia accounting for no less than 61,634. A cheerful note is sounded in the statement that there were increases in the number of farms in New England and the far West, but this is soon stilled by the explanation that increases in the West resulted from the opening of new lands and from the development of orchards and poultry farms, while in the East the increases came from the establishment of small truck gardens near the cities. The examination of the whole report is calculated to stir serious thought as to what we are coming to in this country. America is fast transforming itself from an agricultural into an urban region, and when we remember that Fererro tells us that Rome died from "excessive urbanization," the situation is disquieting to say the least. Can the steady trend from country to city be stopped? Probably not!—an expert like Dr. Frederic C. Howe says that this hope or expectation is ridiculous. Then, if this is so, what are we going to do?

Is there no limit to the audacity of these young people? Is every sanctity to be violated by adolescent impudence? What do you suppose the students of Harvard College have been doing? In a special issue of the famous *Crimson,* they have been examining the college catalogue of courses, and publishing a "Confidential Guide" to this bewildering maze of subjects. Some of the courses are warmly commended. Others?—well, look at these paragraphs:

(a) *Anthropology:* Although anthropology is technically the most human course in college, the way it is taught deserves no such high praise. Not that it is inhuman at all, for Anthropology 1 is one of the most mediocre courses which are at once the curse of the University and the backbone of its moderately high level of instruction. There is a bewildering mass of miscellaneous facts to be mastered which from their very nature can not be too systematically co-ordinated. The course will provoke enthusiasm from those few who have decided bent for this sort of thing and from the rest the semi-boredom with which the majority of students always regard a course so conducted as to demand much memorizing at the expense of creative thought.

(b) *Philosophy:* This course in elementary logic probably does as much good for the brain as swinging Indian clubs in the Hemenway Gymnasium does for the body. And both forms of exercise are equally exciting. The course consists of parroting a number of logical rules-of-thumb by which the valid may be distinguished from the fallacious with as little thought as possible. At the beginning of the year, Dr. Sheffer supplied his students with a multigraphed outline of these rules, by memorizing which the more receptive of his students received passing grades in the final examination, which was highly logical of them, and showed that they had not taken his course in vain.

(c) *French:* 3, a course in elementary composition, is virtually a course in appreciation. In a class of men, practically all of whom have studied French since childhood, the absurdity of prolonging beyond the first week all the rigmarole of elementary grammar is patent. The course therefore resolves itself into the appreciation of the gems which fall from the mouth of the instructor. As appreciation of these gems will lead to further gems, hence further reprieve from work, each sally on the part of the instructor meets with instantaneous success.

By allowing men who have any proficiency in French to enter French 3, the course loses nearly all its value. It immediately strikes a plane well below the abilities of those who know French and considerably above the comprehension of those who do not.

(d) *English:* . . . . But one cannot help feeling that Professor Hurlbut would be a better guide to his students if he lived less in the literary past. While it is greatly to his credit that he should profess an admiration for the works of Jane Austen and the eighteenth century authors, it is less to his credit as an instructor that he should at the same time proclaim so complete an ignorance of Michael Arlen and his ilk, if only for the sake of pointing out the absurdities of these scriveners to his pupils.

There are six full columns of this sort of stuff. The "nerve" of it—the colossal, unadulterated *"nerve"!* If this thing keeps on, what will become of respect for elders, reverence for gray hairs, obedience to parents, home and mother, law and order, the Constitution, the Bible, God? We tremble as we see ourselves moving steadily, irrevocably, from our 45th to our 46th year.

The action of the Unitarian Laymen's League, at the recent meeting of the General Conference at Cleveland, providing for a vigorous nation-wide campaign against anti-evolution laws, sounds encouragingly like business. The League declares that a flood of these laws will break upon the country when the state legislatures gather in 1926. "Bills to prohibit the teaching of evolution in public schools," says William L. Barnard, Secretary of the League, "probably will be introduced in twenty states." We doubt if the situation is as bad as this. The crest of the anti-evolution wave passed, as we stated at the time, with the death of Mr. Bryan. Nevertheless, the wave has not yet subsided utterly, and the one way to prevent its rising suddenly to another flood is to "take up arms against" it. This the Laymen's League has undertaken to do in impressive fashion. It will appropriate money, provide lawyers, organize publicity, to fight anti-evolution legislation wherever they may be threatened. The issue will be presented before legislatures, courts and the general public as one involving the basic American principle of "intellectual and religious liberty." Unitarianism as such will not be served, but those great ideals of spiritual freedom for which Unitarianism stands. This is a wise decision, as we have said. It is the church making itself an effective influence in the political and social life of the nation. It is religion *doing* as well as talking. We have no particular desire to see this anti-evolution insanity continue longer its hold upon the minds of so many of our people. But we could almost welcome a fresh outbreak of the mania here and there, just for the sake of witnessing the brave spectacle of the organized forces of religion going into battle against ignorance and superstition. But must the Unitarians go it alone? What about the Universalists, the Congregationalists, the Modernists

generally? Here is a God-given opportunity to vindicate the faith of reason, as the Unitarians have seen, and it should not be missed by any.

We are constantly receiving inquiries about literature on the Community Church movement. This literature, be it said, is not extensive, but, such as it is, it is available. The following books are to be noted:

(1) "A Community Church," by Dr. Henry E. Jackson.—This is a personal story of a pilgrimage from orthodox religion to the open field of community service, with valuable chapters on the philosophy and organization of the community church.

(2) "New Churches For Old," by John Haynes Holmes.—A discussion of the movement from the standpoint of radical religious reform.

(d) "The Community Church," by Prof. Zumbrunnen.—This deals particularly with the denominational type of community church, and presents the need and function of such churches.

(e) "Interchurch Government," by Clarence R. Athean.—A plea for a federal unity of churches. This book is not a treatise on the community church movement, but presents many of the elements of the religious problem which most concern the movement.

(f) "Empty Churches," by Charles J. Galpin.—Presents the desperate plight of the rural churches, with the community church as the solution of the problem.

(g) "Religion in Country Life," being the Proceedings of the 7th National Country Life Conference at Columbus, Ohio, 1924.—Contains much that reinforces the program of the community church, with a startling presentation of the evils of denominationalism.

In addition to these books, there is the "Handbook of the Community Church movement," by David R. Piper, which describes various types of community churches—federated, union, denominational and independent—with an account of their organization and work. Dr. Piper also publishes a monthly magazine, *The Unity Messenger* (Park Ridge, Illinois), which presents the more conservative phases of the movement. For a religious development which is so recent, this literature is not unimpressive.

The Roomiest Church

Dr. Joseph Fort Newton in withdrawing from the Universalist ministry and proceeding to "take orders" in the Episcopal priesthood has found one way out of a distress of soul in which most religious-minded men, clergy and lay alike, find themselves suffering these days. *Something* is wrong with the Church as it stands today. Every thoughtful man knows that without Dr. Newton telling him so! Where shall I find a church which will satisfy all these longings of my unquiet soul? my longings for beauty, for truth, for gentleness of spirit, for love? This cry from the depths of Dr. Newton's soul finds its echo in every sensitive human heart today. And he hears the answer, he thinks, coming from the chancel of the great historic Episcopal Church. Fleeing from the "arid liberalism" of the socalled free churches and from the "acid literalism" of the fundamentalist, he hopes to find in this "roomiest church in Christendom" the sanctuary his soul has been seeking for some years past. And we do wish him final peace in this his latest soul-venture. And we would take this occasion to suggest to others, who are contemplating a similar break with liberalism, that they go, as he has gone, with a graciousness, a generous-mindedness which has taken no bitterness with him in his own heart nor left any bitterness behind him in the hearts of his former comrades of the free spirit.

Yes. Most of us want the sort of church Dr. Newton is searching for. A church, to quote several of his own phrases for it, wherein we too shall find "an atmosphere of reverence," as in some invisible Presence; to whose "sweet and tempered ways" we too can "respond" with our whole heart; which "links today with ages agone," with the apostles, prophets, seers, master-souls of the past; where outward service shall be beautiful to match the inward beauty of holiness we too feel in our own souls; whose "symbols" shall help rather than hinder us in our endeavor with increasing "experience" and deepening "insight" to fathom the "transcendant truths" which are at last the sole concern of religion. These phrases, and we might have quoted others of similar import and spirit from Dr. Newton's own pen, describe the kind of church countless men are longing for these days. No question about that. But do they describe the Episcopal Church of America? That, we fear, is another question!

While we write these words the Episcopal Church is in conference in the city of New Orleans. With Dr. Newton and his fond hopes in the background of our mind we have followed with unwonted interest this year's conference in its proceedings, discussions and decisions. This "roomiest church," what are the things over which it is chiefly concerning itself these days? Over any of these qualities,—beauty, reverence, holiness, tolerance, wideness of mercy, gentleness, breadth of mind,—which Dr. Newton goes there to find? Alas, no. Its chief concern is over trivial matters like the following. The marriage service and the word "obey"; divorce and shall the Church frown with the same severity upon the innocent as upon the guilty party to a disastrous and unhappy marriage; the burial service and how it must in common decency be refused to "suicides, heretics and ex-communicated"; "birth control" and how obscene it is for human beings to think like scientific stock-breeders; so on and on in the same old wearisome, unprofitable routine of silly, shallow discussion, the same hair-splitting arguments over tweedledee and tweedledum. And what shall we say of its rather heartless condemnation and deposition of that harmless, kindly, innocent-hearted eccentric, Bishop Brown? And what of its narrow refusal to join forces with the Federal Council of the Churches of Christ? Can we in all candor think of this as the "roomiest

church in Christendom," or without blinding ourselves see in it all those spiritual qualities, that atmosphere of the spirit, that presence of the eternal, which Dr. Newton and all the rest of us are searching for these days? We leave our readers to judge, each for himself.

The fact is—we trust we do not betray a professional secret in saying this!—most ministers today are going through a crisis of soul not unlike this Dr. Newton hopes to put an end to by taking orders in the Episcopal priesthood. His own soul, gentle, peace-loving, longing to spread sweetness and light over the whole earth, his own very soul is in conflict with this real world with all its present bitternesses, darknesses, brutalities, follies, stupidities, hardnesses of heart. Indeed it is a conflict, one might say in passing, which is as old as the human soul itself. Witness Jesus of Nazareth, Saint Augustine, Saint Francis, the Apostle Paul, and who knows how many other long-since forgotten and now nameless seekers after peace. Yes, it is an old, old conflict, not one of these great souls of the past escaped it; no, not one. But whether any of these great ones should he return to earth today, would find the solution of his soul-conflict in the Episcopal Church, saying "There is the church my soul cried out for in the 'days agone'; that is the 'roomiest church in Christendom'; in this denominational body I find perfectly incarnated that spirit of truth, good will, love, I once lived and died to serve"; whether such a returned spirit would find perfect joy in the Episcopal or in any other existing denominational church, we again leave our readers to answer each for himself!

The simple fact is that the church Dr. Newton describes in these phrases we have quoted is a dream-church! He has dreamed a dream of a church in which his soul might find peace at last. In his dream he sees himself standing no longer in the cramped quarters of some denominational pulpit but in the "roomiest" pulpit on earth! In his dream he feels the approving, sustaining presence of a cloud of witnesses out of the past: their spirit speaks through him and indeed pervades the very edifice itself. Beauty is there, beauty of service, beauty of symbol, beauty of soul! And "atmosphere"! an air of reverence, sweetness, tolerance, warmth of human sympathy, loving-kindness, mercy. All these things appear in the church of his dream. A beautiful dream it is too. But after all it is what the modern psychologist calls a "phantasy." Which is his way of saying that no such church exists, not in actual hard fact anywhere on the face of this waking earth! Dr. Newton's conflict happens to have found its "sublimation," if we may use the psychologist's jargon for it, in the Episcopal Church. But any one of several other denominational churches would have served his need just as well;—the Roman Catholic perhaps even better.

In short, neither the Episcopal nor any other visible church offers any final solution of this agelong struggle of the human soul toward perfect peace, truth, beauty, love. It is not yet, but is yet to be, this perfect church of the spirit. It exists nowhere, save as a wish in the mind of him who dreams of it and who longs for its fulfillment!

Our advice to all restless ministers today, and their name is legion, would be this: "Stay right where you are! Fight the battle out on your own home ground! Think not to find this soul-conflict already solved for you, this wish of your heart already fulfilled for you by some other existing church or denomination, whether Episcopal, Baptist, Congregational, Unitarian, or what you choose! It is for you to create right where you are this church of your heart's desire, and for you to transform the community right where you are into this "city of God" you dream of on earth. Does the service which is customary in your denomination seem to you tawdry and perfunctory by comparison with, say, the Episcopal? That is a mere detail, largely a matter of form. You can enrich the service, right where you are, if you will; and, what is alone of any real consequence after all is said, you can put into your service the spirit of beauty which is in your own soul. Does the atmosphere of your church seem "arid" and "acid" by comparison with the "sweet and tempered" spirit of, say, the Episcopal? Search your heart more deeply and you will find that the fault is in you, not in your church, that the hearts of your people are left dry, bitter, fruitless! Let your own spirit fall gently, sweetly, like the morning dew upon their hearts and, lo, they will blossom as the rose and will pervade with sweetness the very place where you and they commune together. Does the church where you are preaching seem to you new by comparison with, say, the Episcopal with its venerable traditions, its boasted (but questionable!) apostolic successions? Since when, we ask you, has the preaching of beauty, justice, truth, love become the prerogative of any one man-made institution; the private property, so to speak, of any one denomination; and the succession to it the right of any one body of men, whether apostles, prelates, priests, or synods or presbyteries of men? Does what you preach sound to you new-fangled? The fault is in you, we repeat. Beauty, justice, truth, love, these things are as old as the human race itself and their proclamation never fails to stir anew the hearts of men, whether it be from some long-since established pulpit or from some soap-box set up only for the time being. Was not the sublimest and most lasting preaching the world has ever heard done mostly on the street corners of Jerusalem? Preach these things, preach them wherever you are, and you and your people will feel the presence in that place of all those prophets and seers of the past;—their presence in spirit, which, after all, is the only true "apostolic succession."

There is only one condition at last which should make a minister's position insupportable and intolerable; namely, that he should be ordered to profess with his

outward lips what he does not believe in his heart. We know of one rector, for example, who of a Sunday morning solemnly professes to believe that Jesus was born of "the virgin Mary" and who will blandly tell you after the service that he "interprets" this phrase to mean "that Jesus was born of a young married woman"! We are inclined to think that this matter of intellectual integrity is the only really vital, life-and-death issue involved in this present-day rather general exodus of ministers from various other denominations into the Episcopal and Roman Cathoic priesthoods. Readers of UNITY, however, need no warning against this blasphemy against the spirit of truth! Besides, no such issue exists in the mind of Dr. Newton. Dreams are never discriminating. And in his dream-church the new wine and the old bottles appear to him as one and the same thing! Therefore, we do not judge him. We would only say in passing to any minister who may happen to read these words and who is finding the creed of his church insupportable and his position therein for that reason intolerable: "Utterly disavow that creed right now, and by any and all means leave that church right away! Preach the truth! In some vast wilderness, if need be. It would not be the first time that the voice of the Eternal was heard crying in the wilderness! Nor the first time that the very wilderness was made to blossom as the rose!

The "roomiest church" then is not the Episcopal, not the Methodist, not the Unitarian, not the Congregational, nor any other outward, visible church of any known name or denomination. It is rather the Church of the Spirit, the "Invisible Church," as it has been called. This Church which every thoughtful man, clergy and lay alike, is seeking these days exists nowhere except in the deep places of one's own soul. In this secret-place of his own heart it is that a man may worship the spirit of truth, beauty, love. And worshipping there, he will feel his kinship of spirit with all great souls, past, present and yet to come, and of whatever church or no church; great ones who like himself are endeavoring, each in his own time and way and place, to give this old world beauty for ashes, the spirit of truth for the spirit of falseness, the spirit of sweetness and light for the pall of darkness and bitterness which is again hanging over the souls of men of this generation.

This is the soul's true sublimation, its real freeing from all its conflicts. These qualities of the spirit, these graces, these beauties, of which Dr. Newton writes so nobly and with such transparent sincerity and spiritual passion, they exist nowhere else than in the secret place of his own soul. But they do exist there, eternally there! Let any man, Dr. Newton or any other, go forth from this secret-place of his own soul into his pulpit, into any pulpit of whatever name or no name, and preach in the spirit he has found and communed with there. He need no longer go searching for some older, more venerable, more seemly church. For his own spirit, his every word, his very gestures, will transform the church where he is at least into the semblance of that dream-church he has seen in the secret-place of his own heart. As for himself, he will find contentment of mind, serenity of life, joy of service, everything his heart desires. And he will find it right there where he is!

FRANK CARLETON DOAN.

Jottings

The Locarno Conference had a hard time of it competing for front-page space with the Pittsburgh-Washington baseball games, and the college foot-ball games. James Ford Rhodes has said that our newspapers are the source-material of history. What kind of a race of morons will the historian of the future think we are, when he reads the newspapers of this age?

The late Episcopal Convention in New Oreans did some pretty terrible things, but let it be set down to its everlasting credit that it refused by a large vote to forbid the remarriage of the innocent party in a divorce.

The United States Women's Bureau tells us that 80 per cent of the employees in the Woolworth five and ten cent stores received last year less than $12 per week wages. These same stores paid 32 per cent on their stock in this same year. It is the daughter of the late Woolworth who was recently robbed of a pearl necklace valued at $750,000.

Rebecca West declares, in the *Saturday Review,* that John Galsworthy is "unquestionably one of the worst short-story-writers that ever lived." This sweepingly uncritical judgment tells us nothing about Mr. Galsworthy, but think of what it tells us about Miss West!

The Roman Church, the old orthodox church of Tsaristic orthodoxy, is preparing to support the Soviet government and to adopt a weekly prayer for its preservation. Bishop Makary asserts that the government is now "definitely established by the will of the majority of the Russian people and that therefore the church must regard it as a Russian government worthy of the prayers of Russian Christians." Here is wisdom which it might be well for practical statesmen to copy—President Coolidge, for example!

We read that at Hyde Park Corner in London, a memorial has been set up to the Machine Gun Corps in the late war, bearing the inscription, "Saul has slain his thousands, but David his tens of thousands." Will somebody please tell us if this is true? We read it in a reputable journal, yet it sounds to us so incredible that we cannot yet believe it. J. H. H.

The New Society

(A LOOK INTO THE FUTURE)

[Editor's Note:—The autobiography of the late George Willis Cooke, published in these columns in successive weeks under the title, "The Story of My Mind," contained much original material which had to be stricken out for considerations of space and continuity of narrative. One chapter, giving the author's prophecy of the future of society, is of such interest that it is here printed as a separate article.—J. H. H.]

The state may be regarded as an association of all the people who form its population for the purpose of most effectively securing those results of human activity which cannot be carried on by the individual in the most worthy manner. In this respect it will reverse the theory of the present state, that the individual is to be permitted to undertake everything which will be to his own advantage, while the state proceeds to accept that which affords nothing in the form of profits. The socialized state will allow to the individual every degree of freedom to his mental and moral growth, but it will not think it desirable to allow individual initiative to run riot to the extent of pauperizing one-tenth or more of its population. It may be assumed that the modernized state will guarantee right and opportunity of labor to every one of its citizens, with such hours of toil as will admit of recreation and mental growth, as well as decent and sanitary houses, and all other requisites to the securing and maintaining of health.

These are merest hints as to what the socialized state may become, based on fundamental principles. Such a state will have regard not merely to the industrial and economic interests of its people, but to their welfare as human beings. Its fundamental principle may be stated as that of giving precedence to human interests above those of property, and that material wealth will be regarded merely as a means of increasing human development and happiness. It may be assumed that the state will not have regard to warfare with other countries, but rather to the promotion of the most friendly relations with them. It need not, therefore, discard all possibility of armed conflict; but the standing army should be abolished, and a citizen soldiery provided for in case of necessity. Such an army may be made to serve the nation in time of peace as successfully as in time of war. Every young man from the age of fifteen to thirty should be enrolled in the national guard. Such a guard may be made use of for a great number of social purposes, as was suggested by William James, and by H. G. Wells, not merely for the protection of the nation, but for the training of the young to habits of social service. The women may be trained as nurses, for sanitary inspection and safeguards, as well as for the duties of motherhood. When it is recognized that these opportunities for social service on the part of women are as important as any which can be undertaken by men, woman's place in the national life will be far higher than at present. Perhaps no service can be rendered by the modern state which will be more advantageous to it than the effective socialization of its women, and their recognition as one of its chief assets for future growth and prosperity.

The young men who are drilled for militia service may be required to serve as fire protectors, police, sanitary workers, and in a great number of other ways, which will develop in them the social motive and spirit. At present every emphasis is laid upon individual incentive and the promotion of personal interests. A like effort will give a sense of social relationships, and develop an ideal of social loyalty greatly needed.

This will be no new moral motive, but the more effective utilization of one which has always been present in the life of mankind. The sentiments of patriotism, national loyalty and devotion, greatly misdirected in the past, may be brought into use for the increasing of the spirit of service and the growth of national unity. Given a state truly socialized, which knows no classes and no class interests, it may invoke the utmost devotion of its citizens, and especially of its young. In the period of life when there is love of athletics and discipline, combined activity, and display of ornaments and uniforms, there may be much done to promote, by using these tendencies, a patriotism of the true type—loyalty to the great democratic interests of the nation, and cultivation of the spirit of social service.

The old difficulty as to how the socialized state will provide for the dirty work of the world, may be met by such organization of its youth, who may not only undertake such disagreeable tasks in the higher spirit of social service; but they may act as explorers of new regions and experimenters with new machines and new processes. The great enemy of the future will not be some other group of human beings, but the resistant and obstinate forces of nature, which must be subdued to the service of man. Many such a force and situation will require prolonged labor with no immediate return in the way of permanent results. It may be that numerous experiments must be tried out before one is undertaken which will yield efficient advantages. The youth of scientific training may devote their period of service to the state, not in barracks and drill, but in exploration, in experimentation, in opening up new fields of the human mastery of nature. To subdue nature rather than men will become the object of this new warfare; and it is one which may demand every skill of general and soldier alike, and of every individual loyalty and social capacity which man possesses.

It cannot be doubted that such discipline and such service will develop individual abilities as no struggle of state with state has ever been able to do. In this manner heroism will be kept alive, and made to reach a higher limit, a more romantic expression, than the past has been able to produce. If this warfare against nature, in attempts to subdue it to real human service, and to render it innocuous to man, yields no profits to those who have hitherto brought about wars for their own personal advantage, it is certain that the gain to the people will be far greater than has been hitherto known. At the same time, manhood, courage, loyalty,

devotion, will be developed in our youth; and all that can make them genuinely human will be increased.

If men can be effectively trained to kill each other, it is also possible that they can be disciplined to help each other live. This result has been accomplished in the study and conquest of disease, in the nursing of the sick and wounded, in the saving of the shipwrecked and the victims of floods, in the protection of property and human lives against fire, and in many another service which is humanitarian rather than individually advantageous. This kind of service can be greatly increased in the future, both in its extent and in its efficiency; and youth can be led to accept it as in the highest degree desirable and attractive. Such service can be made to have a far greater force and meaning with the aid of discipline, esprit de corps, and an enlarged and purified social feeling.

If the state of the future is to be of an industrial rather than of a political nature; if it will, as Bebel says, govern things rather than persons, none the less there must be such organization as will facilitate the intercommunication of all parts of a great territory with each other. In the not remote future, it must come about that every part of the world will be in close communication with every other part, and that all parts will be intimately dependent upon each other. The primary tool of the state may be a commune or socialized township, a group of craftsmen or all those occupied in a given trade, yet the necessity remains for methods and processes facilitating communication of township with township, craft with craft. Industrial and economic processes have rapidly become, in recent years, more and more complex, complicated, and interlinked in their dependence upon each other. Raw materials must be brought together from many more or less remote regions, perhaps widely removed from each other. Complicated processes of manufacture must be carried through, including the co-operation of large numbers of workmen, and many distinct crafts. The distribution of the finished products must be no less complex and intricate, and must involve vast processes of exchange, and of rewarding each individual and each craft according to his or its contribution to the final result. These vastly complex and intricate series of activities will require an equally intricate and complex organization, skilled management, scientific control, and just recognition of the needs of all concerned. Such management cannot be undertaken by commune or craft, and must be the work of the state. The state will therefore become the means of bringing the complex and intricate interests of all the people, the several crafts, arts, occupations, and products of human endeavor, into harmonious relations with each other; and of promoting in every possible manner the intercommunication and the mutual aid of all individuals, crafts, communes, and nations.

If war ceases, if force is used no more, if class hatred and exploitations are abolished, if monopoly and individual advantage lose their meaning, the state will by no means lose its functional significance. It will be needed more than ever, not to coerce the individual, but to facilitate co-operation; not to subdue men, but to assist them in their efforts at mutual aid and service; not to conquer other nations, but to bring nature to yield up its resources for the benefit of humanity. Such a state may have another name and other functions, but it will continue to do what it has always been in considerable measure, a socialized effort to master the world for the benefit of man, and to make happy and worthy the lives of all who live as dependent on its resources.

It should not be forgotten that every great state has a great and inspiring history behind it. Its traditions, its legends of origin, its history of events which have made and developed the people's life, its heroes and mythological creators, it may be, are part of its psychological being. These have a tremendous effect upon youth, and they may be legitimately used for its nourishment in purposes of national loyalty and devotion.

There is no reason why the socialized state should ignore these motives. The history of the proletariat of the nation and of the world will, in time, become one of the most inspiring motives for the continuation of the co-operative commonwealth. How it was dreamed of, how poets and romancers saw it in vision, how it was slowly wrought out, how the workers toiled and sacrificed in its behalf, will become a part of that greatest of human traditions, and an incentive pleading with the heart of every youth to become worthy of those who have travelled footsore and weary the great path leading to this great new world of fellowship and devotion.

In time man will transform the world to make it most serviceable to his needs. He will create for himself in considerable degree a new environment, and one better fitted to promote human welfare and happiness. This is the great fact science is bringing us, that man is making his own world, and that his highest duty and opportunity are to so rebuild it that it may promote what is brotherly for all, and give incentives and motives to inspire every one who lives. This truer relation of man to the world in which he lives, secured by science and a more perfect organization of human society, may properly call for a higher ethic and a finer type of ideal. These must manifest themselves through the state or whatever form of organization proves competent to minister most effectually to the interests of the higher life in art, literature, and philosophy.

In considerable degree the state of the future will take the place of the church of the present, which is largely based on mythical and metaphysical conceptions, and must inevitably disappear in these respects. In the tribe and the city-state the state and the church were synonymous. As life becomes truly socialized it is to be anticipated that we shall return to this early relation of the two, and that church and state will become identical again.* It is evident that the church is now the friend of capitalism, that its metaphysical beliefs have no real meaning, and that a revolution in religion is as much needed as in industries and economics. Religion must come in the completest degree into accord with science; and its chief function in the future must be to provide incentives to collective sympathy and action, to give life outlook and courage, and to provide great and lofty ideals for all who live, such as will unify and inspire the national life.

The state will then present itself to all practical and spiritual minds as something more than a name, many millions of individuals or a nation occupying a given territory. It may be in imagination conceived of as a higher and grander type of organism, a more splendid psychological being, in some true sense a spiritual reality, in that it continues in existence far beyond the period of any one generation of human beings, and that it has a meaning and purpose of its own. It goes onward through millennium after millennium with a continuous life, giving unity to crafts, families, cities and

* A remarkable forecast of the community church idea.—J. H. H.

states, and binding them together with common purposes and ideas. This unity of the national life, this feeling of the common loyalty, service and ideal may give to the national existence at once a concrete force, a moral incentive, and a spiritual significance. A nation so welded together by common ideals, mutual loyalties, splendid traditions, and anticipations of increasing services to mankind, must give motives, incentives and satisfactions such as have been and are expressed by the religions of the past and present. Whatever has been most ethical in the religions of other ages, most worthy in the lives and teachings of their saints and saviors, may remain, purified and modernized, for the edification and encouragement of the times to come. Stripped of their mythological settings, and of their metaphysical abstractions, relieved of their local and merely personal characteristics, there is no reason why any of the world-religions may not go on far into the future for those who find help in them. It is certain, however, that an increasing number of those who become informed of science and the spirit of modern thinking will find religion to have a meaning elsewhere than in the products of ages of ignorance and credulity.

We may assume that the religion of the future will have a great meaning in the loyalties of men to each other, in the motives which cause men to labor and sacrifice themselves that all who live may lead normal and happy lives, and in the convictions that their loyal fidelities and their faithful services will survive in the better humanity which will be brought forth in the times to come, whether we secure individual immortality or not. We will undoubtedly live on in whatever we contribute of ourselves to the bettering of mankind in the future. In this conviction may be found incentives of the highest type, such as will lead to the noblest conduct and to the most willing sacrifices.

At present in this country, as in most other countries, there is no real unity between the religion professed and the lives of the people. Only a quite limited number of persons attempt to guide their conduct by the creed they profess. It is this absence of harmony between creed and conduct which makes religion in large degree a pitiful failure, except as concerns mere outward conformity to its ritualistic requirements. The fact that a very large proportion of those who take an active interest in religion identify it with church attendance, the retention of a more or less attenuated creed, and a quite moderate measure of charitable activities on the part of individuals and churches, proves clearly enough that it no longer controls the lives of those who nominally accept it. It has become an inheritance, a social custom, an intellectual conformity, and a result of the failure to think clearly and definitely.

The religion of today divides the people of the nation into many more or less antagonistic sects; and all the attempts hitherto made to unify them retain much of the old inherited disputes about creeds and forms of ritual. All of these must be cleared away before a truly unifying religion can be secured. This must be done or religion will lose its force and its meaning. What divides a nation as to mere abstractions or mere ceremonials can give it no real strength. It is the merest assumption that any one of these sects has the truth, the whole truth, and nothing but the truth. While Christianity breeds sects, and fosters disputes as to metaphysical beliefs, its claim to revelation and to spiritual authority cannot be allowed.

No religion can be truly affirmative, positive and desirable unless it unifies and socializes the whole body of the people in a nation. It must grow directly out of the people's life, express their living ideals, inspire their conduct, and unify their sentiments of national loyalty. A real unity can never be secured on the basis of creed or ritual, but on that of human service and fidelity only. While religion continues to magnify an abstract conception of God, and emphasizes a demand for a merely individual existence after death, it is likely to continue to be more and more a failure. Under these conditions it cannot be vital to the life of the present.

What we need is fullest recognition of the unity of human life. All human beings have the same origin, the same needs, the same demand for training, opportunity to live normally, and a real measure of happiness. These demands can be gratified only by means of a great national effort to secure for all the fullest degree of life, the soundest measure of ethical conduct, and the most satisfying results of social feeling and service. The old religions have fostered inequality, promoted sectarian or class hatreds, and insisted that poverty, misery and slavery form the desirable lot of men and women. The new religion will demand equality, comradeship and loyalty from all and to all. Its chief concern will be the making a normal and happy human world for all who live. To this end the national resources will be so directed as to insure to all the means conducive to sound living, that all shall enjoy the full measure of what they produce, and that the strength and beauty of the collective existence shall be behind and around all who may require its aid. In national traditions and history, in festivals and lofty ceremonials in which all may join, in poetry, art and literature which will be free to all who may care for them, in schools and colleges from which none will be turned away, in disciplines of loalty, patriotism, and human service, the new religion will manifest itself. Whatever name it may take, whatever aid it may secure from science, history and philosophy, its purpose and its inspiration will be service of man. If it leaves every individual free to accept whatever belief about God and immortality he may think desirable, it will train all in human loyalty, in readiness to serve mankind, and in the spirit of devoted comradeship. If such a religion may not seem to us of today to be religion at all, it will nevertheless secure what we most need, sentiments of common fellowship with the national life, unity of purpose and ideal throughout the nation, and the growth of the human loyalty which will bind each to all and all to each. With such a unified national life, expressed in whatever outward forms of ritual and ceremonial the future may devise, we shall have a genuine unity of state and church, based on a real socialization of all human interests.

At this moment, the great promise of mankind is in that despised proletarian, Socialist or Social-democratic, movement which is rising everywhere in strength, youthful power, vigor of new ideals, and clear-toned assertion of a demand for the abolition of all classes, the giving of all sources of life into the keeping of society, and the providing for all who live the means of a decent life. It is one of the very greatest movements the world has ever seen, and, though only a half-century old, makes old thrones tremble, old customs hide their head, old ideals fear for their existence, and old tyrannies take their flight. The rising up of the working-class to conceptions the noblest and most far-reaching men have ever devised is a magnificent spectacle, the most inspiring, and, of all the world now offers, the most promising for the future.

I am sometimes inclined to criticise socialism severely, to dwell upon its faults, to condemn its spirit of class antagonism, to call in question its theoretical development; but when I contemplate this great movement in its actual accomplishments, and in its promise for the future, I can but bow down before it in unrestrained admiration and approval. It is a glorious tribute to the capacities of the toilers of all countries to realize in mass action, some of the loftiest ideals and results of combined effort the world has recorded on the pages of history. In the moments when I most worthily realize what this movement is, and what it means for the coming ages, I no longer see its limitations, and I forget its defects, in my joy of its promises of peace, fellowship, and common social action.

In such moments all criticism of its class-hatred and antagonism seems petty and contemptible, quite unworthy of thinking men and women. I cannot forget that intellectual and aristocratic Rome looked on in like spirit when Christianity was rising out of the dregs of society to the conquest of the Empire and all the lands it held under its control. When I forget the seeming defects in the Social-democracy, I am glad to turn to its demand for an international unity of the working-classes of the world, as the basis of the realization of peace and unity amongst all nations. Its demand for the abolition of all war as savage, cruel, and unnecessary, meets with my entire approval. This despised Social-democracy has already done more to banish from civilized countries the barbarism of the duello between nations, than all the Hague conferences and peace societies which the modern world has produced. If I am not mistaken in my reading of current events, it promises today the only real assurance for the abolition of the degrading spectacle of great nations settling their differences by resort to arms.

Then again, Social-democracy makes war on poverty, which it assures us ought not to exist, and need not exist if we will to abolish it from our midst. The very conception that ever-present poverty is unnecessary, and can be put away by methods we clearly understand, methods sanctioned by all social science, is one to inspire confidence and co-operation on the part of every one who wishes well to mankind.

The only party in the world which has dared to stand forth to assure to women equal rights with men in all directions is this same despised Social-democracy. Other parties may make the same promises, but this is the only one which everywhere and always stands by its conviction, that women should be recognized and lifted up to the place where they belong.

I may confess to an ever-growing admiration for the democracy of the toilers, who labor with the ideal of the common good before them, and like Atlas, carry the world of reform and progress on their shoulders. I am assured that these men have before them only their own advantage, the bringing of more wealth into their own store; but even if it were so, what a vast change and advance from the old time when the worker dared not to look up or to ask for anything for himself. I do not find it true, however, that the Social-democracy is concerned only for individual advantage, and merely for more of the loaves and fishes out of the world's store. On the contrary, I find self-sacrifice, large conceptions of the social process, and eagerness to toil that others may reap the advantage in the days to come, which I find nowhere else in the same measure.

As in the days of old, out of the company of the despised and outcast, a new world is in the process of being born, a world fairer and richer than any we have known before. It is out of no enthusiasm, but out of a study of society, an earnest inquiry into its forces making for progress, that comes this conviction of mine. I stand gladly with the new movement, for out of it I am confident will come things rich with hope and joy for mankind. The very fact that many millions of men and women have been gathered solidly together to further this new ideal, this fresh conception of life and its social processes, gives assurance that what they desire will be realized through their loyalty and devotion to the democratic demand.

George Willis Cooke.

Woman, Freedom and Birth Control

There are persons so poorly informed as to imagine and occasionally assert that now that women may vote, they are free. If freedom consists in voting for one or the other of the two or three available candidates for public office, hand-picked as they usually are by interests almost totally self-centered, we are all free. But so narrow a definition of freedom is an intolerable perversion of the true and original meaning of the word.

Political freedom, at most, since politics is the science of compromise, is a fairly insignificant thing. The best use a woman can make of her vote is to employ it as a weapon against all that threatens, in the field of government, further infringement of human rights. She can vote against candidates who do not favor legislation restricting child labor. She can vote against candidates known to be opposed to the social principle of Birth Control or to be affiliated with organizations—such as reactionary churches—opposed to even discussion of the subject. No woman to whom the Birth Control movement is important should vote for any candidate until she has satisfied herself that he is on the right side of the question. To do otherwise is to lend added strength to the already overstrong opposition.

There is a second—and much more important—department of life in which women—with pathetically few exceptions—are still enslaved. That is the field of economics, the field of food and shelter. Having the vote does not free a woman from wage slavery. And a woman wage slave is in much sorrier plight than her father, brother or husband. For women are expected to work as long, as hard and as efficiently as men and for lower wages. The men have their trade unions, and they know how to use them. But women workers are as yet almost entirely unorganized. And women are more definitely "tied down" to their lot, whatever it may be. The average man can pack his tools—if he owns them—and his clothes and "move on" from one town to another; but the average woman is still pinned to her environment in much the same manner as the butterfly in the naturalist's specimen case. Society expects the woman to "stay put."

But it is the third and probably most important phase of life as related to freedom with which we wish now to deal—the field of woman's biological function, the field of her existence in which Birth Control is in our time a most useful and necessary instrument.

No woman is free unless she owns and controls and understands her own body. The worst of all crimes is that whereby a woman is denied this freedom. Whether the method employed is that violent and brutal form known as assault or that sly and coercive form known as marital submission does not matter very much in the long run. The world is in theory agreed that happy marriages depend upon sympathy and understanding, which is love, and faith and confidence, which is the absence of fear. What happiness can there be, then, in a marriage where the fear of repeated undesired pregnancy exists? And what freedom can there be? Upon what equal footing can husband and wife stand when they are either ignorant of Birth Control or too timid to employ the knowledge which may be theirs for the seeking?

Of course, the law holds that no woman is entitled to control her own body; but such a law is best honored in the breach. And where the church forbids a woman to acquire this knowledge and employ it for her own and society's ultimate and tangible good, it trespasses upon rights more sacred than all the creeds and religious formulas invented since time began. No woman can be free until she has learned that no human institution, faulty as they are, may dictate to her in such a matter. No law, no state, no church, no social makeshift has ever been conceived wise and pure enough in its origin and humane enough in its application to be in position to say to a woman, "Breed!," when in her heart she instinctively protests. Institutions prove their worthlessness by the fact that they require constant and drastic change. The passion for conservation, for decent natural economy, in a woman's breast is a law so real, so sane, so just, that no device of legislatures or religious councils or unwritten fad or fashion, however vigorous, is able to stand against it once women join in its defence.

Women will yet achieve their freedom. There is no power in all the earth able to cope with their aroused indignation. Nor need they delay. Victory is so close at hand that it may be had for the taking—for knowledge *is* victory.

And women being free it follows that men will be free, too.

Birth Control will help to break the chains that bind the race.

New York City. JAMES WALDO FAWCETT.

A Picture of Gandhi

[We print the enclosed beautiful description of Gandhi in his home—the Ashram—from the pages of *Young India* (March 5th). It is quoted from the diary of two English visitors to "India's great man."—Ed.]

The morning and evening prayers form one of the greatest and most outstanding features of the communal life of the Ashram. All the men, women and children on the compound are gathered together, the stars shining above, the river Sabarmati silver in the moonlight, the lovely perfumes, the good music, Mahatmaji discipline personified, and yet the very embodiment of love: After the *slokis* are read and the singing finished, Mahatmaji gives forth his message which has been translated for us thus—"I do not want kingdom, salvation or heaven, what I want is to remove the troubles of the oppressed and the poor."

On Wednesday the 22nd, the waning moon and the three planets again made of the morning sky a picture which will long remain in our minds. Knowing that Mahatmaji was to leave by the morning train for Delhi, we crossed the compound to his Bungalow at 7:30 a. m. We found him sitting on the floor before his desk in his own room. Upon the floor was spread a lovely blue Khaddar cloth, and as the rising sun lighted up the whole place Mahatmaji looked a wonderful figure in these unique yet characteristic surroundings. The room is absolutely devoid of all ornament; a few bookshelves, a low desk, one deck chair which remains folded against the wall, a couple of charlas and a low bench constitute its furniture. Yet no scene of regal splendor could have appealed to us as much as did this bare simplicity of India's great man at home in the humble surroundings in which he chooses to live. Here indeed is a man who practices what he preaches, what Mahatmaji is to the outside world that he is in his own life, the small actions of his life both public and private are true to his ideals. . . . .

Mahatmaji says that when he feels a thing is right and when he is really convinced that it must be, then he goes straight forward with it, never doubting, knowing that if he make a mistake it is an honest one and God will pardon him for it and help him to put it right, but if he is in doubt about a thing he refuses to have anything to do with it. That is of course what makes him irresistible, he is so convinced of the rightness of his cause that others cannot help believing in it too. "I know where I stand and have a strong belief in myself so I go forward fearlessly."

He explained that Gujarat was more suited to take the lead in spinning and weaving than any other province because here it had been well organized and the result was that there were more people capable of teaching both arts than in any other part of the country. He expects to have to go over to the Madras side in connection with the question of the untouchables for as he put it, "I have to go wherever the people need me."

As we left the room he called out after us, "I shall expect to see you here when I return." And as we went away we felt a great sense of emptiness and loss as we thought how few were the days left to us of this wonderful month.

For indeed when we thought of the whole atmosphere of the place and the ideals for which it stands, the joy of the workers in their work, the happy contented homes, the fine education available to the children the absence of any anxious thought for the morrow—our hearts ached to think we were to leave it all.

What has struck us most about the Ashram is the music which accompanies all the activities, the rhythmical sound of the carding bow, the humming of the spinning-wheel, the music of the *tambura* and the *sitar* in the class rooms, wherever we turn there is harmony and joy, discipline and devotion.

Here, more than ever before in our busy lives, have we felt the truth of the words, *"Laborare est orare"*—to labour is to pray.

Misses Angus and Hadley.

Young India.

THE STUDY TABLE

An After-War Story*

To one who believes that the world is emerging from the zone of materialism into that of spirituality, this book comes like a message from heaven.

The transition from darkness to light must, of necessity, be slow or blindness would be the result. Often discouragement and doubt assail the people who watch and wait, but always, when things look the blackest, a voice; a touch—a look brings renewed hope.

Mr. Hutchinson has given us, not merely a delightful story, but an assurance that the "truth is marching on."

"One Increasing Purpose" is the best after-war story yet published; in that it deals with the effect of the war upon the souls of men and women. The horrors and miseries we all know full well; but what the tortures did to the souls of men has never yet been shown as well as Mr. Hutchinson has shown it.

The book deals principally with the lives of three brothers—the Paris brothers, Andrew, Charles and Simon. They are middle class Englishmen. Andrew represents the ambitious type and in his capacity of private secretary to Lord Staverton, has ample field for his talents. Charles is the gloomy, plodding member of the family who carries on the family business, lives in the old home, and is guardian of a terrible old man, a speechless paralytic who is nominally the head of the family.

The brothers all have a part in the great war, but Simon, the youngest, goes to the Front in the thickest of the fighting and Simon it is who is called to bear the cross and, instead of God being after him, as he graphically describes it—he, out of the danger and horror of war—seeks God!

Simon comes home unharmed, wondering why he has been saved. Having endured what he did it is no wonder that he feels that he must have been spared for a purpose.

Not egotistically does he regard the question, but humbly and with grave determination to find the answer. All is changed when the war is over. To a new life and new codes the worn and disillusioned men try to adjust themselves. Bitterness; despair follow, but to Simon is given the hope of solving his question as to why he has escaped, and he sets about his business.

The change in him strikes his family and friends with amazement. The brothers are devoted to Simon, each in his peculiar way: the sisters-in-law are fond of him, their homes open to him, but he cannot rest until he has settled his big question.

Lonely, in the midst of family and friends, the hunting soul of Simon yearns for one to whom he can talk. Talk of the things that lie close to him day and night. Then he recalls a girl friend, one to whom he wrote freely from the Front; one who opened her heart to him in beautiful letters.

He seeks Elizabeth Glade and eventually finds her.

It is not fair to author nor reader to tell too much of a book, and in this story one must put his own individuality before he can draw forth the beauty and strength that lie in it.

Once Elizabeth is found her understanding sympathy reinforces Simon's belief that God has something special for him to do and that the way will be shown.

In no maudlin, mawkish fashion does Simon make his quest. He is a gentleman; a *man* throughout; a man of courage and purpose but one delivered from materialism in its coarsest form. *That* has been burned out of him.

The love story of Simon Paris and Elizabeth Glade is fine and human, though it lacks utterly the low sex appeal that of late has begun to nauseate many.

There are other things besides love in Elizabeth's life as there are in Simon's; but love illumines and strengthens all else.

In a marvellously touching way, Mr. Hutchinson portrays the recognition by every soul of that essence of Truth that possesses Simon. He does not preach or pose, but none the less the effect of his simple faith and goodness finds the souls of men and women and saves many a desperate crisis.

After all, the answer comes, as great truth always comes, quietly and garbed in familiar guise. It is all quite simply unfolded; proving that truth is never newly created, but is ever being newly revealed.

Just K. O. H. Kindness is all the tired, old world needs and it was given to Simon Paris to realize this and have strength enough to live it! Living it was what counted.

K. O. H. Kindness. What is it?

Kingdom of Heaven kindness. Kindness shorn of selfishness, ambition or personal desire. Kindness that is like rain and sunlight—free, joyous and majestic. Kindness that recognizes the God in everyone and pays homage to it.

Just the old Truth about which Jesus of Nazareth spoke when he said: There is no other way under heaven by which men may be saved.

Simon acknowledged that God had found him and he knew God.

Read this book for the story; read it for all that you ever read a book for, but read it most because it brings the comfort of the promise that light is coming out of darkness and that the suffering of the youth of the world in the last grim horror of war, was *not* in vain.

HARRIET T. COMSTOCK.

* "One Increasing Purpose," by A. S. M. Hutchinson. Published by Little, Brown & Co., Boston.

THREE BOOKS

Three books are open to our eyes—
  Lord, teach our eyes to see—
From reading them did Christ arise
  To preach in Galilee.

The written Book with ancient lore
  Of prophet, psalmist, sage,
Still thrills our hearts with pulse of yore,—.
  A priceless heritage.

With Nature's book, with sea and land,
  With mountain, sky, and cloud,
'Midst power and beauty here we stand,
  Our heads with rev'rence bowed.

That other book: Humanity,
  The living and the dead.
Their simple lives with clarity
  Reveal the Fountain-head.

So teach us, Lord, in love to read
  That we Thy truth may know;
And then, where'er that truth may lead,
  May we with boldness go.

ELMO A. ROBINSON.

The Five Greatest Men in History

[Here is the result of a systematic attempt to isolate from history its five greatest men on the basis of a definite standard of judgment. The result is interesting, especially as indicating that some of our greatest men are of today and not of yesterday. We shall be glad to receive criticisms—and other lists.—Ed.]

The criterion: Persons selected must superlatively represent a value, which of itself is regarded as supremely worthful.

The value accepted as supreme: Intelligence.

I—Socrates—
Represents the factual method of achieving intelligence.

II—Bacon—
Represents the identification of intelligence with power.

III—Lenin—
Represents the control of social processes by organized intelligence.

IV—Dewey—
Represents the interpretation of life in terms of intelligence.

V—Gandhi—
Represents faith in intelligence as the ultimate loyalty.

Curtis W. Reese.

CORRESPONDENCE

"NEED OF AN INTERNATIONAL OPIUM CONGRESS IN AMERICA"

To the Editor:

I read with much interest the appeal of Mary K. Das in your magazine some time ago for an International Opium Congress to be held in America, and I take this opportunity of fully endorsing her views.

The British Labor Party did absolutely nothing for the Indian people when in power and the appointment of Mr. Campbell at the League of Nations International Conference was opposed by Indian Nationalists.

Your readers are probably aware that a couple of years ago Sir Tej-Bahadur Sapru was sent on behalf of India, and was compelled to express the views of the India office and not to voice Indian sentiments.

British government in India is bent upon this ruthless policy of exploitation of the poor classes of India by not only carrying on opium traffic but by dealing in liquors. Thousands of opium and spirit shops have been licensed by the government and in auctions they have been deriving enormous income from the sale of licenses—only.

In Mesopotamia there were no shops for wines and spirits in pre-war days, but on the advent of the sham mandatory powers of the British, you would now notice hundreds of shops.

I suggest that an Opium Congress be convened either at Washington or New York and that the organizers be requested to request the Indian National Congress to send its true representative to voice the sentiments of India. I ask your readers, in order that they may fully understand Indian views, that they invite either Mr. Andrews of Shanti Nicketan or Mahatma Gandhi, or someone deputed by them.

The views up till now expressed by India have never been endorsed by the Indian National Congress, nor by any Indian national organization, but in the teeth of Indian opposition, the government has been sending out representatives in the name of India to blackmail India in the eyes of the whole world.

The League of Nations is nothing but an absolutely sham organization of European imperialistic powers like France and Great Britain who either want to grab some land or exploit their own Eastern and African subjects.

The coming congress should have absolutely no connection with the League of Nations, and there should be true representation too. Cordially yours,

Mukund N. Desai
(of Ahmedabad).

CAN THE LIBERAL CHURCH BECOME A TRUE MISSIONARY BODY?

Los Gatos, Calif., Sept. 20, 1925.

Editor of Unity:

Can the Liberal Church become a true missionary body? Not with its present organization. I think many Unitarian ministers, ex-Unitarian ministers and laymen both in and out of the Liberal churches will agree with my rather emphatic negative. Something is wrong with the present "Missions" carried on in Liberal churches. Duren J. H. Ward succeeds very well in describing the apparent failure of a "mission" held in his city of Denver when he says "The audiences since the 'Mission' have been slightly smaller than before, even though the weather has been better."

Mr. Ward points out in his letter in Unity, September 7, that the Liberal Church draws its recruits from two classes: those who are mildly doubting about old-fashioned doctrines and those who have quit the church and will not accept new explanations. The "Missions" as organized appeal only to the former class of people but this class of people is a dwindling group in all the churches, orthodox or liberal. The great body of outsiders are not appealed to because liberal missionary work makes strictly a church appeal.

The Christian Scientists are wiser in their generation than the Liberal Church. They meet in the theatres, on neutral ground where the non-churched can be expected to come and listen. The late William Herbert Carruth was one who in season and out of season called for a mission van to carry the Good News of Evolution and the liberal message to every outsider who would stop and listen. I understand one of the last active things he engaged in was to go from his home by automobile 200 miles or more with a number of others to hold a series of meetings. In this matter Mr. Carruth was a dangerous "radical." And when we reflect what new ideas cost, did not "Each in his own Tongue" once cost him his job?

Mr. Ward's feeling that it is exceedingly difficult to make himself understood in this matter may be an old echo of the old Western Unitarian Controversy. Boston Unitarianism cannot understand that all churches removed from a view of the State House have a different problem from their own. Building up a nice little Congregational church out of church members of other faiths is one thing, building it out of non-church material is another. Unitarianism should never have remained a church movement outside of New England. It should have become a platform movement. Had it gone in this direction the spectacle of Dayton, Tennessee, would not now be an occasion for rubbing of eyes on the part of religious liberals generally.

To illustrate how little Boston understands what Western minded Liberals for the most part desire in the way of missions and what they cannot expect from Boston may I crave a little more space from Unity.

In a city not so very far from Denver there was a faithful trustee of a defunct liberal church. As I remember, the old man told me a lot had been purchased by an enthusiastic group and later sold. The money was held in the local bank by the remaining legal officials of the church against the day of a new venture. As so often occurs in the West, one after another of the few remaining began to move away. This man and his daughter, a teacher in the high school had a great idea worthy of all true missionaries. The money was to go for liberal religious lectures in the local theatre. Each winter two or three of the best known liberal ministers were to come to that city and meet a large audience in the theatre. The meeting duly advertised through paid advertisements. This was to go on until all the money was used up.

This former trustee told me that he came pretty near finding it necessary to sue the denomination before his board could go ahead with the missionary plan, so many objections were raised. Their claim was that the money had been gathered for a lot and building and could not be diverted to a theatre mission. Christ's Church is no dead mass of buildings. My visit to this old trustee was to me an eye-opener. I can still see the gleam in his eyes as he described the large audiences, and his daughter in the background assured me with equal enthusiasm that the money was all used up. Suppose that all the trustees of all the defunct liberal church societies closed since

THE FIELD

"The World is my country, to do good is my Religion"

AMERICAN SCHOOL CITIZENSHIP LEAGUE WORLD ESSAY CONTEST 1925-1926

Open to Students of all Countries

Two sets of prizes, to be known as the Seabury Prizes, are offered for the best essays on one of the following subjects:

1. Open to Students in Normal Schools and Teachers' Colleges
   "Methods of Promoting World Friendship through Education."
2. Open to Seniors in Secondary Schools
   "The Organization of the World for the Prevention of War."

Three prizes of seventy-five, fifty and twenty-five dollars will be given for the three best essays in each set.

United States Judges

WILLIAM H. KILPATRICK, Teachers' College, Columbia University, New York City.
R. G. JONES, Supt. of Schools, Cleveland, Ohio.
MISS FLORENCE M. HALE, State Agent for Rural Education, Augusta, Maine.
EDWIN D. STARBUCK, State University of Iowa, Iowa City.
WILLIAM F. GEIGER, Supt. of Schools, Tacoma, Wash.
MISS CORNELIA S. ADAIR, Junior High School, Richmond, Va.
H. V. HOLLOWAY, State Supt. of Public Instruction, Dover, Delaware.
VAUGHAN MACCAUGHEY, Associate Editor, *Sierra Educational News*, San Francisco, Cal.
MISS SALLY FREEMAN DAWES, High School, Quincy, Mass.
FRANK E. SPAULDING, Dept. of Education, Graduate School, Yale University, New Haven, Conn.

CONTEST CLOSES JUNE 1, 1926

Conditions of the Contest

Each esay must be accompanied by a topical outline and a bibliography with brief notes on each book. Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and must be written, preferably in typewriting, on one side only of paper 8½ x 11 inches with a margin of at least 1¼ inches. Manuscripts not easily legible will not be considered.

The name of the writer must not appear on the essay, which should be accompanied by a letter giving the writer's name, school, and home address, and sent to Mrs. Fannie Fern Andrews, Secretary, American School Citizenship League, 405 Marlborough Street, Boston 17, Mass., not later than June 1, 1926. Essays should be mailed flat (not rolled).

Each country participating in the contest, other than the United States, shall send the three best essays in each set (normal and secondary) to the Secretary of the League, these essays to be selected by judges appointed in each country. The United States judges will select, from these and from the essays written by pupils of the United States, those which in their opinion should receive the prizes. Students may write in their own language. The three best essays selected by the national judges must be translated into English when submitted to the United States judges.

Information concerning literature on the essay subjects may be obtained from the Secretary of the League.

Many teachers in the United States make the writing of the essays a part of the regular school work, and send to the League the best essay in the school. It is suggested that all schools adopt this plan.

AMERICAN EDUCATION WEEK

UNITY is indebted to the *Journal of the National Education Association* for the following program of events:

MONDAY, NOVEMBER, 16, 1925
Constitution Day

The Constitution is the bulwark of democracy and opportunity.

1. Unity, justice, tranquillity, defense, welfare, and liberty.
2. Our Constitution guarantees these rights.
3. Our Constitution is the expression of the will of the people.
4. One Constitution, one Union, one Flag, one History.

Slogans—Ballots, not bullets.
Know the Constitution.
Visit your schools today.

TUESDAY, NOVEMBER 17, 1925
Patriotism Day

The Flag of the United States of America is the symbol of the ideals and institutions of our Republic

1. Our Flag insures the sanctity of life and the security of property.
2. Quickens the sense of public duty.
3. Voting is the primary duty of the patriot.
4. Our National honor must be preserved from unjust attack.

Slogans—America first.
Vote at all elections.
Visit your schools today.

WEDNESDAY, NOVEMBER 18, 1925
School and Teacher Day.

It is not too much to say that the need of Civilization is the need of teachers.
—Calvin Coolidge.

1. The teacher is a nation builder.
2. The school is the foundation of democracy.
3. Provide for the needs of your schools.
4. Trained teachers require adequate compensation.
5. The teaching of patriotism is the duty of all public servants.

Slogans—The better the teacher the better the school.
Visit your schools today.

THURSDAY, NOVEMBER 19, 1925
Conservation and Thrift Day

The forests of America, however slighted by man, must have been a great delight to God.—John Muir.

1. Conserve our National resources.
2. Prevent forest fires.
3. Industry and thrift spell prosperity.
4. Saving insures happiness.

Slogans—Plant a tree.
Work and save.
Visit your schools today.

1900 had acted as this fighting Westerner did the evolutionists and modernists would not have such a hard time now. Church building societies have killed more good misisonary work than has Satan in planting his tares.

No, the Liberal Church can never become a true missionary body until at least an equal amount of money is spent on the non-churched as the semi-churched and the indifferently-churched. The enormous amount of money spent for church property where from 25 to 65 people worship once in a week, 40 times a year, is out of all proportion to the little advertising that reaches the non-churched. A revolution in the minds of those in authority is necessary. Until then the Liberal Church may continue to look for failure or indifferent success from its "Missions."

Los Gatos. ARTHUR B. HEEB.

THE SITUATION IN FRANCE

Dear UNITY:

. . . There never was in all history more rapacious militarists than those of this country. . . .

They arranged their own reports of the Ruhr when Belgium had none. They turned over the money for the devastated region to the capitalists, and there has been manipulation in every financial and political movement since the war. Every election has been carried by the people but later manipulated by the militarists.

There was never a greater crime than this Moroccan war—and now they expect to *work the United States.* Do everything in your power to head them off. . . .

Paris, France. L.

A LETTER FROM INDIA

Dear UNITY:

. . . Regarding the effect of the death of C. R. Das, I am not much of a politician, but I presume this means that the Swaraj party will suffer loss of cohesion and direction. Gandhi's releasing them from the pact last year will offer them many chances which they are eager for, but I imagine they will make many blunders which the Government will be quick to utilize. This may tend to increase Gandhi's strength on his constructive program. I hope so. I feel that is far more vital and important to India than the other. . . .

Two days ago, old Bannajee also died. Most Indians overeat frightfully, according to my way of thinking. That is why Gandhi will outlast them all. He controls his palate and eats very little. Tagore has been unwell for some months and is going to Itay, hoping to recuperate. Bad heart in his case.

I think these next two years are going to be very eventful in international relationships. I am exceedingly glad to be here. There is a sense of spiritual stirring and groping going on which I missed in the United States. The groping here, at any rate, does not impress me as being so blind and bewildered spiritually. Gandhi is responsible. . . .

Bengal, India. G.

FRIDAY, NOVEMBER 20, 1925
Know Your School Day.
Progressive civilization depends upon progressive education.

1. Schools must progress with the times.
2. Preparation for modern-day life demands a broader course of study.
3. The school must be kept abreast of science and invention.
4. A little invested in education saves much expended on crime, poverty, and disease.

Slogans—Good schools for all communities.
Make your schools livable.
Visit your schools today.

SATURDAY, NOVEMBER 21, 1925
Community and Health Day.
Physical education means health and strength.

1. The school is a community center.
2. Equality of opportunity for every American boy and girl.
3. Public library service for every community.
4. Proper food and rest for children.
5. A health officer for every community.
6. Adequate parks for city, State and Nation.

Slogans—A square deal for the country boy and girl.
A sound mind in a sound body.
Visit your neighbor today.

SUNDAY, NOVEMBER 22, 1925
For God and Country Day.
Religion, morality, and education are necessary for good government.

1. Education in the home.
2. Education in the school.
3. Education in the church.

Slogans—A Godly nation cannot fail.
Visit your Church today.

Ministers of all denominations are urged to preach a sermon on education, either morning or evening. All communities are urged to hold mass meetings. Local school authorities, posts of the American Legion, State educational institutions, and officers of civic and other co-operating organizations will be glad to furnish speakers. American Legion posts are making special preparation to be of assistance to the educational authorities in every community in the United States.

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